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TRANSACTIONS

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NO. I.

Grammatical Sketch and Specimens of the Berber Language: preceded by four Letters on Berber Etymologies, addressed to the President of the Society by William B. Hodgson, Esq. Read October 2d, 1829.

LETTER I.

Algiers, 18 May 1828.

Dear Sir,

IN compliance with your desire, I have the pleasure to send you a grammatical sketch of the Berber language, as spoken by the Kabyles of this regency; or rather, I ought to say, a series of specimens of its grammatical forms and of its syntax. I hope to be able to present you with a grammar in the proper sense of the word; but that is not the work of a day, and it will require time and labour to accomplish it. All the moments that I can spare from my official duties and the study of the Oriental languages are employed in acquiring a competent knowledge of that curious idiom, which, from the phenomena it exhibits, may in many respects be compared to those

of our American Indians; at least, it appears to me that it possesses many of their polysynthetic forms, as you have denominated them; it will be at least a curious discovery, if it can be shown that the Berber appertains to that class of languages which was thought to be exclusively confined to our American continent; at any rate it is important to fix its proper place in the glossographic scale, and to ascertain the family to which it belongs. The more I investigate the subject, the more I am satisfied that the idiom of the Berbers is not the remains of the ancient Punic; but that it is the same language which was spoken by the inhabitants of the northern coast of Africa, at the time of the foundation of Carthage; much corrupted, however, by the introduction of Arabic, and perhaps, in this district at least, of Punic words and forms. The former, indeed, are so visible, that it is easy to perceive that they do not belong to the original language, from the peculiar structure of which they essentially differ. The latter, if any there be, it is not so easy to observe, as there are no remains of the Punic language sufficient to assist us in the inquiry. We may, perhaps, discover hereafter, some traces of it, by comparing the Berber of what was called Africa Proper, with the dialects of those parts where Carthaginian colonization did not extend. If the Punic idiom was ever incorporated to any extent with the language of the Numidians in the vicinity of Carthage, or in the countries under her dominion, it must have produced a marked difference between their dialects and those of the more distant tribes, which cannot escape the inquisitive eye of philologists.

My knowledge of the Berber language is, as you will readily perceive, very limited. But I have an intelligent Taleb, a native Kabyle, who is well skilled in that idiom, and in the literal and vulgar Arabic. Hamet, as he is called, is a young man, twenty-one years of age, belonging to the Emazzean tribe, vulgarly called *Beni Boojeiah*, and to the village of *Thegedoween*. He studied the Koran and Sidi Khalil for six years, at the *Mederes* or Theological School of Boojeiah, near which he resides. After having completed his course of divinity, he came to Algiers, where he was made known to me by a Kabyle, in the employment of this consulate. On the suggestion of Mr

Shaler, I engaged his services, and he now resides in the Consular house, at Mr Shaler's expense: such is the devotion of this excellent man to the cause of science, and to every thing that may be honourable or useful to our country.

Through the medium of the Arabic language, my young Maràbout instructs me in his native tongue; and the enclosed sketches are the first fruits of the instruction I have received from him. He has translated for me into Arabic several Berber tales; one of which I have selected, and send you, as well as a piece of Berber poetry, with literal translations, which I have been able to make into English by means of the explanations of my Taleb. I could not have done it without his aid. His mind is equal to the analytical labour which it required.

But I have found him particularly useful in my investigation of the origin of the Berber language. The plan which I pursued was to ascertain whether the proper names of persons and places which abound in the books of ancient history and geography, some of the latter of which have been preserved to this day, were in any way connected with the Berber idiom. If I should not only find that they bore some analogy to it, but that they had such significations as might naturally be supposed to be connected with proper names, a strong argument would be obtained in favour of the antiquity of this language and of its being aboriginal to the country. If those significant names extended east and west from one end of the African continent to the other, and from its northern coast south even to the Desart of Saara, where no Phenician colony can be supposed to have existed, it would be clear, independently of the inferences that may be drawn from the different structure of the two languages, that our Berber could not be the Punic, as Marsden and others have supposed; but was the language of the Autochthones, of the ancient inhabitants of the country, which the Phenicians who founded Carthage and their descendants were obliged to learn and to speak in common with their own, and which procured them the appellation of *Tyrii bilingues.*

Full of this idea, Mr Shaler and I immediately set to work, by turning over the leaves of Herodotus, Pliny, Strabo, Pomponius Mela, and other Greek and Roman writers; and having collected a conside-

rable list of geographical names, we hastened to present them to our Taleb, and were not a little delighted to find, that he recognised in many of them words of his own language, bearing such significations as might naturally be supposed to have been affixed to towns, rivers, mountains, &c. and that this was particularly the case with those names which still continue to be in use from the remotest antiquity, and which have at this day the same meaning which they probably had in ancient times. So far as we have gone, our success has exceeded our most sanguine expectations; so much so, that although our labours are by no means at an end, I cannot refrain from giving you some specimens of our progress. I regret exceedingly that Mr Shaler's departure deprives me of his powerful assistance; I feel, nevertheless sufficient courage to proceed in this interesting investigation, and hope to obtain still more convincing proofs of the fact that the Berber language is no other than the ancient Libyan, or Numidian, as you may please to call it.

Permit me then to lay before you some of those curious etymologies. They are too striking and too numerous to be the work of chance; and if the proper names which ancient historians and geographers have preserved should be found to be, as I have no doubt they are, of Berber origin, it cannot but throw some light on the history of Northern Africa and of mankind.

I begin with the word *Atlas*, the name which has been given from the highest antiquity to that chain of mountains which extends from the western coast of Africa to the confines of Egypt. As this name has come down to us through the Greeks, and is closely connected with the ancient mythology of that people, it seems natural to suppose that it is of Grecian origin; but I am rather inclined to believe that it is derived from the language of the people who inhabit those mountains, from whom most probably the Greeks received it, and, according to their well known custom, softened the harshness of its sounds to give it that euphony which their delicate ears indispensably required.

I cannot find that the Berbers of this day have any discriminating name for the chain of Mount Atlas. They call it *Adhraer**, the moun-

* In this word *dh* has the sound of δ in modern Greek, or of the English *th* in *then*, *that*.

tain, and in the plural *Edhrarin*. This word is written variously by the different authors who have treated of the Berber language. Hornemann writes it *Idrarn*, Ali-Bey *Adrer*, Dr Shaw *Athrair;* Mr Shaler's vocabulary has the spelling of two persons, one of whom writes *Adrar*, and the other *Æderer*. This shows how differently the auditory organs can be affected by the sounds of a language greatly differing from our own. Then why could not the Greeks in those remote times have transformed *Adrar* or *Adhraer* into *Atlas?* Etymologists well know how easily *d* or *dh* is changed into *t;* and the liquid sound of *r* into *l* and *s*. I think it unnecessary to cite any examples to you, who are, no doubt, familiar with these transmutations of organic sounds. It might be said, perhaps, that when the Greeks invented the fable of the giant of these mountains, who supported the world upon his shoulders, they changed *Adrar* into *Atlas* by analogy to the words of their own language ἀθλεύω and ἀθλητὴς, expressive of his mighty struggles to bear the weight imposed upon him: but we must be on our guard against fanciful conjectures.

There can be no doubt but that this word *Adrar* or *Adhraer* is very ancient. Dr Shaw, in his valuable work on Barbary and the Levant, observes that it has been remarked by the ancient geographers, that the Atlas chain of mountains was called in their times *Dyris* or *Dyrim*, and *Adderis* or *Adderim;* and upon that he proceeds gravely to discuss a Hebrew etymology of these words which he found in Bochart, and an Arabic one of his own. But we have at last shaken off the yoke of that pedantic prejudice which formerly traced all etymologies to the Hebrew and the Semitic languages. We do not think that the christian religion will be less followed, or the Mosaic account of the creation less believed, because we cannot find a Hebrew origin for all the idioms of the earth.

These names, which are found in Strabo among the Greeks, and in Pliny, Solinus and Marianus Capella among the Latin writers, appear to me to be nothing else than the Berber words *Athraer*, *Edhrarin*, which, as I have said before, mean a mountain or mountains, differently corrupted from what they had been before when they were changed to *Atlas*. *Adrar*, *Athraer*, *Edhrarin*, *Adderis* or *Adderim*, are evidently the same word, with such variations as may naturally

be expected, when proper names pass from one language into another. There is surely not more, nor perhaps so much difference between them, as between *Antwerpen* and *Amberes**, *Mechlin* and *Malines*, *Lugdunum* and *Lyons*, Ὀδυσσεύς and *Ulysses*, Καρχηδών and *Carthage*. And if the Romans or the Greeks changed *Adrar* and *Edhrarin* into *Adderis*, or in the accusative *Adderim;* why from *Adderis* might they not have made *Adras*, *Atras* or *Atlas?* The weight of probability, at least, appears to be in favour of this supposition. If it should be found correct, we may say of Mount Atlas, in the language of Virgil;

Æternumque tenet per sæcula nomen.

I should not, however, have advanced this conjecture, if it had not been supported by many more palpable etymologies of the proper names of ancient Numidia. I request your patience while I proceed to lay some of them before you.

The next that I shall adduce is the still existing name of *Thala*, a town celebrated in the history of the Numidian wars for its protracted siege, sustained against the army of Metellus, and for the sublime devotion of its citizens, who preferred committing themselves to the flames, rather than to the hands of their conquerors. See Sallust, Bell. Jugurth. 50—52. Thala is the parallel of Numantia, and the ancient Numidians probably rivalled the Iberians in warlike virtues and the love of independence. Tacitus, Annal. III. c. 21, mentions another town of the same name.

There are in this name no discrepancies of orthography to reconcile between the ancient and modern spelling. The Romans wrote it *Thala*, and precisely thus do the Kabyles pronounce it at this day. In their language it means *a covered fountain*, in contradistinction to an *open spring*, which is call *Aénser*. There is at this moment in the mountains of Boojeiah, a village of Kabyles, called *Thala Edhrarin*, that is to say *Thala of the mountains*, from the number or peculiar character of its fountains: the ancient Thala may have been so called for the same reason; and with this idea the following passage of Sallust presents a remarkable coincidence. "Apud

* The Spanish name for *Antwerp*.

Thalam, haud longe à mœnibus, aliquot fontes erant:" this is the advantage which, he says, Thala possessed over the town of Capsa, where there was but one spring of water, una modò jugi aqua.

The custom of the Kabyles relative to these *covered fountains* is curious and interesting. A house is constructed over them, for their defence from the rays of the sun, from rain, and the pollution of animals. No man is allowed to enter these sacred precincts; women alone, who have ever been the "drawers of water" among uncultivated people, can tread the hallowed spot: if a man violate the sanctuary, punishment is inflicted, and an ox is sacrificed as a piaculum to the genius of the fountain. The practice of sacrificing goats, cocks, &c. to *Jin* or Genii is still observed by the Arabs and Moors. The ox is dissected by the *Amekran* or chief of the Kabyle *thedderth* or village, and by him distributed to the people, who attend in numbers on these occasions.

Illi se prædæ accingunt, dapibusque futuris.

Thus what may be indifferent to an aerial being, becomes acceptable to grosser humanity.

Ampsaga is the name of a river well known to geographers. Plin. l. 5, c. 2. Mela, l. 1, c. 7. It is now called by the Arabs Wed El-Kibeer, or the Great river, the same name which the Spaniards have corrupted into *Guadalquivir;* but it continues to bear its ancient appellation among the Berbers.

On this river, Dr Shaw makes the following remark. "The Wed El-Kibeer or Great river, the Ampsaga of the ancients, falls into the sea, ten leagues to the east of Jijel. On one branch of the stream now called the Rummel, stands Constantine, the capital of the eastern province of Algiers, and which, as the ancient Cirta, was the metropolis of Numidia." Then the Doctor again quotes Bochart for a Hebrew etymology of this name. He might as well have sought in that language for the origin of the name of our river Mississippi. To me, the name *Ampsaga* appears to be derived from the Berber word *Sagar*, which signifies *wood*, coupled with the particle *am*, like; so that *Am-Sagar* means the *river-like wood* or the *woody river*, a very

natural name to be given to a stream*; and the description of the Ampsaga by my Kabyle Taleb establishes at once its reason and propriety. Its banks, he informs, abound in pine, of which there is a considerable exportation. The cones of the tree are esteemed a salutary and pleasant fruit, and it is on the Ampsaga that the best is said to grow. He was shown the varieties of the pine-tree in Michaux, and identified that of the Ampsaga with the *pinus longifolia*. The generic name in Arabic is *Senubar*, and in Berber *Azumbey*. To prove that the ancient Ampsaga is still so called by the Kabyles, the following fact furnishes a conclusive argument: on one occasion I propounded some names of antiquity to my Taleb, to ascertain if they bore any meaning in his language. Among others, I mentioned Ampsaga, a river in the west, inadvertently confounding it with the Muluchah. He immediately replied that the Ampsaga was a river to the east of Bujeiah. In those mountains he resides. The manner in which this information was obtained leaves no doubt of its truth and correctness. Since the days of Pliny, therefore, the Ampsaga has preserved its name among the people who live in its vicinity.

To the etymology or signification of this name, as given by my Taleb, I can see no objection that can fairly be made. It may be said, perhaps, that because the banks of a river are covered with wood, it does not follow that the river itself is *like* wood, and that it is not probable that it would have been so denominated. This, undoubtedly, is not according to the modern idiom of our language; but it is not by this rule that we are to judge of that of the Berbers. And if we were even to do so, we should recollect that our adjective and adverbial termination *ly* (in the northern languages *lich*, *lyk*, *lig*) is derived from *like*, and that it is used in many cases where it does not directly involve the idea of similitude. When we say *manly*, *womanly*, *lovely*, we mean *like man*, *like woman*, *like love*, and that is the true construction of this grammatical form; but when we say *greatly*, *unfortunately*, *steadily*, the idea of *like* disappears, although it may have been annexed to those words when they were first used. It is thus that forms of expression in a series of ages come to vary from their original

* The Arabs call a stream near Spaitla *Wed El Hataab*, i. e. River of Wood. SHAW.

meaning, and although they are retained they convey a different sense from that which their etymology would point out.

These compounds of *am* are very common in the Berber language in words implying some qualification. A person who has fine eyes, is said to be *amtheit*. Now *theit* signifies *eyes*, and thus compounded with *am*, it might be translated by the barbarous English word *eyey*, as the French say of a person having a big belly, that he is *ventru;* and yet this word is compounded of *am*, which signifies *like*, and if it were to receive an etymological interpretation, it might be said to mean *like an eye.*

Thus the Berber prefix *am* has experienced the fate of our suffix *ly*, and whoever has reflected on the peculiarities of languages, will easily understand how this has happened, and will know that what appears to us strange and uncouth in the idiom of another nation, will sometimes, on a critical examination, be found to exist in our own.

Tunes or *Tunetum*, modern Tunis. The word *Thunes*, according to the paraphrase of my Taleb, means a *foreigner in peace and safety.* If we suppose *Tunes* to have been posterior to, or coeval with Carthage, then the erection of such a town in its vicinity might have been by convention between the Suffetes of that city and the Numidian princes. Or might not that name have been given to it in remembrance of the asylum granted to the fugitive Tyrians? The philosophic eye of Mr Shaler discovers many reasons in the relation of Carthage to the surrounding nations, why a free port for strangers might have been established in its neighbourhood. If the chronology of Herodotus be admitted, a post securing protection or perhaps franchises to the Greek and Phenician traders, was a certain means of attracting commerce. At any rate, this etymology of the name of Tunis has in it nothing improbable, and I should think, must be adopted, until a better one shall be discovered.

Sitifi or *Sitiphis* is another name also well known to the ancient geographers and historians; Ptolemy calls it *Sitipha Colonia.* In the middle ages it was the capital of a district or province called *Mauritania Sitifense*, and was at an early period the metropolis of that portion of the Cæsarian Mauritania. In Mayo's Tabula Romani Imperii, it

is marked at less than one degree south of Salde, the modern Boojeiah. The word *Esteef*, in Berber, signifies a white earth, chalk or clay. My Taleb informs me that this earth is brought from the vicinity of an ancient town of the Romans, and sold to the *Tulba* (Talebs) of Boojeiah, for the purpose of whitening the slates, or *Looha*, on which they write their lessons from the Koran. He has always understood that this decayed city was called *Esteef:* Dr Shaw says it is now called *Seteef*. That this place should have been so named from the peculiar nature of the soil where it stood, is not improbable; such denominations are common in our own country. The productions of the soil are likewise sometimes named after the places where they are found; thus *Creta*, chalk was so called from the island of *Crete*, now Candia.

Augela, Augila, Augilæ (*Herod. Plin.*). This name, as ancient as the times of Herodotus, is still given at this day to an Oasis situate in the desert of Barca, in the dominions of Tripoli. Herodotus informs us that it abounded in dates, and so probably it does at present. There can be no doubt that this name, which was continued during so many ages, is of Berber derivation. In that language *agela* means *wealth, riches, possessions*, and a more appropriate name could not be given to a fertile tract of country situate in the midst of a sandy wilderness. It is analogous to the European names *Richland, Richmond, Richelieu.* It cannot be supposed to be of Punic origin; Carthage never carried her conquests to those desolate regions, and at the time when Herodotus wrote, about three hundred years after the foundation of that city, her language could not have extended to the deserts of Libya.

Tipasa (Ptol.), *Thapsus* (Plin.), *Capsa* (Sall.), *Capse* (Notit. Episc. Eccl. Afr.), *Capsæ* (Æthic.)*. My Taleb is of opinion that these different names are derived from the Berber word *Thefza*, sandy, gravelly, meaning a sandy or gravelly soil†. The two first derivations appear to me probable enough; but there might be some difficulty as to Capsa, Capse, Capsæ, where the letter *C* takes the place of *T*, with which other names begin. Yet, such changes are not uncommon in

* Leo Africanus speaks of a town called *Caphsa*, in Biledulgerid, the walls of which had been razed to the ground, but the castle of which, in his day, was still standing. He says it was built by the Romans.

† M. Venture, in his Vocabulary, gives *Thefza* as the Berber word for *sand.*

the derivation of words. The town of Capsa, according to Sallust, was deficient in water, having but one single spring from which it could be supplied. Therefore it might have taken its name from the dryness of its soil. But that is of little importance, as the objection does not apply to the two first mentioned towns. There is at present, in the empire of Morocco, a town called *Thefza*, which you will find in Major Rennell's map, to which this derivation cannot be denied*. I do not find it mentioned in any of the ancient geographers. It may, nevertheless, be considered of great antiquity.

Ger is mentioned by Pliny, (l. 5, c. 1,) as the name of a river in Mauritania Cæsariensis. *Ger* or *Gher*, in the Berber language, signifies *between*, and is a very probable etymology of the name of this river. There is a town in the empire of Morocco, which at this day is called *Gher*. It lies to the south east of Fez, between two ridges of Mount Atlas. There is also Cape Gher on the western coast, between Mogador and Santa Cruz.

The name of the river *Tamuda* (Mela, c. 5; Plin. l. 5, c. 2) may be derived from *Themda*, a pond, or *Thabuda*, a kind of grass growing by the side of rivers.

Muthul (Sall.), from *Ameuthul*, like a hare, or hare river.

Asana (Plin.), from *Essan*, reeds.

Bagrada (Plin. l. 8, c. 14), from *Bagurda*, a mouse, *Mouse river*. It is now called Mejerda.

The following are names of towns:

Tisidium (Sall.), *Thisitha*, cows, the cow pens.

Thena or *Thenæ* (Plin. Strabo, Ptol. &c.) appears evidently derived from the Berber word *Tene*, dates: it is well known that this fruit abounds in North Africa.

Thelga, (the *Methelga* of Pliny) from *Thelga*, straw.

Siga (Plin. l. 5, c. 11), perhaps from *Sikka*, a plough share.

From the names which were known to the ancient geographers, I

* Leo Africanus says, that this town was built by the Africans, on the side of Mount Atlas, and that its walls are made of most excellent marble, which, in the language of the country, is called *Thefza*, from which the town took its name.

† With the formation *am*.

pass on to those which exist at present, but the antiquity of which is not well established. I take them in different parts of North Africa, from the Atlantic to the confines of Nubia, and from the Mediterranean to the Desert of Saara, inclusively.

In the empire of Morocco, we find a town called *Tenes*, at a short distance south west from the capital. This word in the Berber language means *worship, adoration.*

Tetuan, a well known sea port of the kingdom of Fez, is derived from *Tetowan**, which in Berber means *eyes.* Every where in the East, places are so called from *eyes*, or *fountains of water* (*ain*).

Tamara, on the coast, south of Cape Ger, appears derived from *Themara*, a mark, *e. g.* for shooting.

Tafilet, *Thafilelet.* *Afilelee*, in Berber, means red morocco leather. The place of its manufacture is called *Thafilelet.*

Azamor, on the Atlantic coast. This word means olive trees.

Tagarost, south east of Santa Cruz. *Thagarorth*, a fig tree.

Tregeget, in the mountains south east of Cape Blanco. This word means to quake or tremble.

Togda, on Tafilet river. *Thogada*, there is here.

In the country of the Mozabees (Ancient Gætulia) we find:

Berigan (*Ebrigan*), black.

Tsebid (*Thebid*), standing.

Wergela (*Oorgelara*), don't fly.

Engousa (*Egousah*), grape vines.

Gardeia (*Ghar-daiee*), come hither.

Tegorarin (*Thegorurin*), fig trees.

In Saara and the country of the Tuaricks, on the route from Tata in Morocco to Tombuctoo, are the following towns, the names of which are all significant in the Berber language.

Taudeny, suspicious.

Tischét, a spider.

Aroan, satiated with food.

Twat (*Atwat*), a bird of the bittern kind.

* M. Venture writes it *thittaouin.*

Ezawen, a guard stationed, collector of tribute.

On the route from Gadames and Mourtzouk to Tombuctoo.

Telliaguess, shade of day, or three days journey.

Tuggurt, *Tegart*, cultivated ground. These words are probably corrupted from *Thegerth*, a garden.

From Mourtzouk to the Oasis of Jupiter Ammon, and to Bornou.

Temissa from *Themis*, fire, or *Themissa*, a species of grass.

Yzaghan (*Isnagan*), they fight.

Thegerhy (*Thegarth*), cultivated ground or garden.

On the coast of Barbary.

Seibouse, a species of small bird. This is the name of a river between Tunis and Constantine.

Zaine, another river, the ancient Tusca. *Zaine*, oak.

Tuckust, a mountain near Bona. This word means *perpetual snow.*

Tamendfust, the eastern cape of the bay of Algiers. *Thametefus*, the right hand.

Twunt, name of a river. This word means *portion* or *division*, and is here particularly appropriate, for this river separates the dominions of Algiers from those of Morocco.

Baryth (some write it *Baruth*) is the name of a cape west of Algiers, believed to be the *Promontorium Apollinis* of Pliny, l. 5, c. 2. The commentators have exhausted their ingenuity to derive this name from some word in the Hebrew or some other oriental language, signifying the sun, day light, or something analogous to the attributes of Apollo, forgetting that when the Romans gave names to towns or places in conquered countries, they did not translate those which the barbarians had before given them, any more than we translate in America the Indian names of towns, mountains or rivers. Thus New York is not a translation of the Indian name *Manhattan*, nor Philadelphia of *Coaquannock*. We sometimes preserve Indian denominations, but never translate them. It is the same with French names. We have corrupted *L'Anse à la Graisse*, into *Lancelot Grease*, but did not translate it into *Greasy Bend* or *Greasy Cove.*

Baryth is, in all probability, the name which the *native* Africans gave to the cape which the Romans called the Promontory of Apollo. This word, as I am informed by my Taleb, means in the Berber lan-

guage, *reconciliation after a victory.* It is therefore very natural to suppose, that cape Baryth was so named in ancient times, from a treaty of peace concluded on that spot, between some of the tribes or nations which in those days inhabited the country.

I have not been so successful in discovering the Berber etymologies of proper names of persons, as I have with respect to those of places. Whether it is that they have been disfigured by the Grecian and Roman writers, I cannot tell: certain it is that I have not yet been able to satisfy myself, except as to the name of Jugurtha, which, it appears to me, may be easily recognized in the Berber word *Jugurth*, which signifies a *crow* or *raven.* This name reminds me of those of our Indian chiefs, the bear, the wolf, the tortoise, &c. and is good enough for a barbarian king. *Corvus*, *Corvinus* were not uncommon names even among the civilized Romans. But of the names Juba, Syphax, Masinissa, even with the aid of my Taleb, I own I cannot make any thing. Still I do not mean to give up the pursuit. When I shall have acquired a competent knowledge of the Berber idiom, I may possibly discover what hitherto has eluded my research.

I am, &c.

WILLIAM B. HODGSON.

PETER S. DUPONCEAU, ESQ.

LETTER II.

Algiers, Sept. 1, 1828.

Dear Sir,

Since I had the pleasure of writing to you on the 18th of May last, inclosing a sketch of the grammar, with various specimens of the Berber language, and at the same time communicating the result of my etymological researches, I have addressed to you several letters, some of which, at least, I presume, have reached you. I informed you in them of my slow progress in the investigations which I have undertaken on your flattering invitation; being desirous of convincing you of my disposition to comply with your wishes, and at the same

time yielding to a growing inclination to pursue a subject which is daily becoming more and more interesting to me. Philology is, indeed, an admirable science, and will amply repay the labours of those who make it the subject of their pursuits. But it is not permitted to me to attach myself exclusively to it. The service of my country, to which I have devoted my life, and on which depend my future prospects, demands the employment of the greatest part of my time in the performance of public duties, and in the acquisition of the knowledge which will enable me to render to my government the most efficient service. The departure of Mr Shaler, leaving to me in charge the affairs of this consulate general, of course requires that, by assiduous labour, I should endeavour to show myself worthy of the confidence with which I have been honoured, and no favourite study shall ever divert me from the more important path which duty prescribes to me. Still, as the study of the African languages is connected with the primary object for which I have been sent to this country, I think I may, without impropriety, employ my leisure moments in the investigation of the interesting idiom of the Berbers. Who knows whether it may not be hereafter of some important use in our relations with the Barbary powers?

I feel very sensibly the absence of Mr Shaler, whose able advice and assistance were of infinite use to me. I feel the want also of his well chosen library, which he has, of course, carried away with him. And to add to my misfortunes, my faithful Taleb, Hamet, has been gone some time on a visit to his native mountains. He has promised to return; but who knows what accidents or circumstances may yet prevent his fulfilling that promise? The loss of that intelligent Numidian would be to me irreparable. I have, however, his assurance, that, while at home, he will execute the literary plans which I have suggested to him.

The etymological investigations that I had begun are, therefore, necessarily suspended. Nevertheless, I have not been idle. I have now in my possession the *matériel* of a Berber grammar, an ample vocabulary, and a large collection of Berber tales, songs, and other specimens of that language. These will be arranged, methodized, and communicated to you or Mr Shaler in due time. I regret exceedingly

that I could not accompany my friend Hamet to the mountains of Boojeiah, and spend at least six months with him among the native Berbers. There I might have acquired a practical knowledge of their idiom, which would greatly have assisted me in my future inquiries.

Philologists, it is said, are too fond of generalizing their ideas, and in consequence are apt to build theories and systems, from which they can afterwards with difficulty extricate themselves. While I am on my guard against this danger, I acknowledge that I indulge sometimes in the propensity of my brother word-catchers, and that I try to obtain some general results from my laborious investigations. Being in this mood of thinking, it has occurred to me that it would be a curious and not unimportant subject of research, to inquire whether the Berber language, so different from others in its etymology and grammatical structure, stands alone of its kind along the mountains of North Africa, or whether it is not connected with the neighbouring idioms of Nubia, Abyssinia* and even of ancient Egypt? I am told that philologists agree that it has no kind of affinity with the Coptic: but I am not inclined to adopt implicitly the opinions of others; I should like to view the subject with my own eyes, and to form my own conclusions from well ascertained premises. The ancient writers, such as Herodotus, Strabo and Diodorus Siculus, were of opinion that civilization had descended the Nile, and had penetrated into Egypt from Ethiopia, and M. Champollion appears to have adopted the same sentiment. Why should not language have pursued the same course? Great light, it appears to me, would be thrown upon this interesting question, if we had materials sufficient to institute a fair comparison between the languages of Mount Atlas, the Desert of Saara, and the Oases; the various dialects of Nubia, Dongola, Sennaar, Darfur and Abyssinia, and what remains to us of the ancient Coptic. But, alas! much as I would wish to contribute my feeble aid to this interesting investigation, I am arrested in the outset for want of books, which are not to be obtained in this country. I should want at least, the Mithri-

* It is a very remarkable fact, that the aborigines of Abyssinia call themselves *Ghazian*, according to Bruce. He knew that they were a *shepherd people*, but was of course ignorant that the word *Ghazian* in Berber means *shepherds*. It should be written *Amghazian*, by the addition of the qualifying particle *am*, like. Hence, the names of the *Gheez* and *Amharic* or *Amgharic* languages.

dates, the Ethnographical Atlas of M. Balbi, Ludolph's Grammars of the Amharic and Ethiopic, Quatremère's Researches on the Language and Literature of Egypt, and a Coptic Grammar and Dictionary, if any such exist. But these books are not to be procured here for any price. I must therefore postpone satisfying my curiosity, until the means shall be afforded me of acquiring that preliminary knowledge, without which my efforts would be vain.

I have, however, had the good fortune to meet here with a copy of the most excellent work of M. Champollion the younger, entitled "*Précis du Système Hiéroglyphique des anciens Egyptiens.*" I have read it with avidity, and was delighted to find in it some facts which seem to support the conjecture which I have ventured to offer to you. The first thing that has struck me, is some real affinities in the grammatical forms of the Coptic and Berber languages. *Nou*, *ne* or *noui*, and *ent* answer in Coptic to our pronoun *which*. In the Kabyle dialect of the Berbers, *enoua* and *enta* have the same signification. *Yours* and *his*, in both languages, are expressed by *nek* and *nes; towards you* would be in Coptic *êroeek*, in Berber the phrase is rendered by *Ghâreek* or *Areek*. I should also observe that P. PH. are the masculine determinate articles, and T. TH. the feminine in the one language, and D. DH. are the masculine, and T. TH. the feminine determinate articles of the other, and that in both they are used as prefixes.

These, indeed, do not amount to much; but they appear to me to be at least sufficient to induce a further inquiry. So far, I am certain, that I cannot be taxed with a systematic spirit, or with being disposed to assume as facts, wild and fanciful theories. Whether what is going to follow will make me liable to that imputation, I leave you to judge. I offer it merely as conjectures; at the same time, I cannot but acknowledge that my imagination is tickled with my fancied discovery. I think I have found Berber etymologies for four Egyptian proper names. I give them to you for what they are worth.

Those names are *Ammon*, *Themis*, *Thebes* or *Thebais*, and *Thoth*. I shall proceed with them separately and in order.

1. *Ammon*. This, as you well know, is the name of the Egyptian Jupiter. It appears, however, that he was not of Egyptian, but of Libyan origin. Propertius, l. 4, eleg. 1, calls him *Jupiter Libycus*.

Lucan in his Pharsalia, lib. 10, v. 511, speaks of him also as a Libyan God, the only one that had a temple in that country. It is related in our books of mythology, that Hercules, crossing the Libyan deserts with his army, on his way to India, and perishing with thirst, implored the aid of his father Jupiter, who appeared to him in the form of a ram, and scratching the earth with his foot, a spring of water immediately spouted up. Thus, all the accounts we have of Jupiter Ammon point to a Libyan origin, and it is well known that his celebrated temple was not in Egypt, but in an Oasis, supposed to be that of Siwah, in the desert of Barca, where the Berber idiom is still spoken.

Yet the etymology of that name has been sought for almost in every language, except the Berber, which ought to have been the first recurred to. The most generally adopted is, that this word is derived from the Greek ἄμμος which signifies *sand;* because, forsooth, Ammon's temple was in the midst of a sandy desert. It was forgotten that the Oases are fertile spots, rich in vegetable productions, and abundantly watered. But it would seem that in the opinion of some learned men, the Greek and the Hebrew are the only legitimate sources of etymological research.

M. Champollion tells us, in the *Tableau Général* prefixed to his volume of plates, No. 39 *a*, that the name of Ammon, which phonetically is abbreviated by *Men*, appears to have been formerly pronounced *Amen* or *Emen*: if he is well founded in this assertion, the etymology of that word seems obvious, for *Aman* in the Berber language signifies *water*, and what name can be better appropriated to the God who first supplied the Libyans in their sandy deserts with that invaluable element? Is it not natural to suppose, that it was not the sandy Jupiter, but the Jupiter of water, who was honoured in that splendid temple which religious gratitude erected to him? Egypt, which owed her fertility to the waters of the Nile, must have adopted that worship at an early period, and the God of water might well have been placed at the head of the heavenly protectors of that country.

Whatever you may think of this etymology, it is certainly preferable to any one that may be derived from the Greek language; for, how can it be supposed that it was spoken or even known in Egypt in the remote times to which the worship of Ammon may be traced? M.

Champollion's researches have proved to us that it existed as far back as the reign of Sesostris. Therefore the derivation from φῶμος must be considered at this day as utterly inadmissible, and no better one has been suggested that I know of. I proceed to the next Egyptian name.

2. *Themis.* The ancient Egyptians, according to Champollion, wrote this name *Sme**, with their phonetic characters. The Greeks wrote Θέμις. This goddess was the daughter of heaven and earth. In the Grecian mythology, she was the goddess of truth or justice. The Greek version by Hermapion, of her hieroglyph, found on an obelisk, is Ἀλήθεια. Now *Themis*, in the Berber language, signifies *fire*, the great elemental principle of nature, and the symbol of purity. The Romans and we derived *puritas* and *purity* from πῦρ *fire*, the purest of all the elements; why could not the name of the goddess of purity be derived from a Berber word having the same sound and the same signification? I submit this etymology to you; it may serve, at least, until a better one shall be found.

3. *Thebes, Thebais.* History records, that after the demise of Menes or Osiris, Egypt comprised four dynasties: Thebes, Thin, Memphis and Tunis. Thebes was the capital of Thebais, in what the ancient geographers call *Ægyptus Superior*, or upper Egypt. The following passage from Diodorus appears to me, if not fully to establish, at least to give great probability to the etymology which I shall presently mention. In the fifth book of his history, De Osiride et Iside, he says: Κτίσαι δέ φάσι τοτὲ περὶ τὸν Οσίριν πόλιν ἐν τῇ Θηβαΐδι τῇ κατ' Αἴγυπτον ἑκατόμπυλον· ἣν ἐκείνοις μὲν ἐπώνυμον ποίησαι τῆς μήτρος· "It remains to be said of Osiris, that he built a city of one hundred gates in Thebais, to which he gave the name of *Mother*."

The explanation of this passage can only be found by recurring to the Berber language. In that idiom, *Thebais* or *Thebaish* signifies the breast of a woman, *mamma*, while *Tamazegth* is the dug or teat of an animal. If by metonymy we say *mamma* for *mother*, may not the same license be allowed to Osiris? The celebrated Thebes, the hecatompylos of Homer, corresponded in magnitude and wealth to the

* M. Champollion, *Précis du Système Hiéroglyphique*, pp. 265, 267, 281, second edition, calls this Egyptian goddess *Tme* or *Thmei*, which brings this name still nearer to the Berber word *Themis*, which the Greeks have preserved without variation.

populous and fertile district of Thebais. That region and its splendid capital merited the appellation of *mother country* and *maternal city*, and in this sense, probably, the Greeks adopted, and we still use the word *metropolis*.

From Champollion we learn that monumental inscriptions prove *mouth* to have been the ancient Egyptian word for *mother*. He cites Plutarch in confirmation: and that author indeed says, that the Egyptians σημαίνουσι, indicate, designate *mother* by the term *mouth*. May not the word have been *thamouth*, *thamooth* or *thamorth*, which in Berber signifies the earth, our common mother, or *thamattooth*, a woman; or at least a derivation from some of these words? Who knows what changes have taken place in the Egyptian tongue, during so many centuries; what words, what synonyma, what proper, what figurative expressions may have been lost or substituted for each other in the course of so many ages? It is a remarkable fact, that the Berbers (in this district, at least) have lost their original names for *father* and *mother*, and now use the Arabic words for these parental relations. Nothing informs us that the city of Thebes was ever called *mouth* by the ancient Egyptians; but we know it was called *mother*, and the strong analogy of its name, and that of its province with the Berber words above mentioned, seems sufficient, at least, to put us on further inquiry.

4. *Thot* or *Thoth*. This god was the Egyptian Hermes or Mercury. *Theut*, *Thut* or *Thot* in the Berber language signifies the *eye*, and this appellation seems to me distinctly to characterise the winged messenger and plenipotentiary of the gods, and the vigilant guardian of Juno. The early Greek historians relate, that when Osiris set out on his expedition, with the view of traversing the globe, he left the administration of his kingdom to his wife Isis, and appointed *Thoth* to be her counsellor. Vigilance and prudence, therefore, must have been the qualities that recommended him to that high trust. The Egyptians, according to Champollion, ignorant of the author of their phonetic signs, attributed the invention to Thoth, who was esteemed the father of arts and sciences. With these qualifications, he might well have been entitled to the allegoric name of the *eye*, so well adapted to the objects of his celestial office.

I beg leave to trouble you with a few more observations.

The ancient city of Egypt, called *On* by the Hebrews and *Heliopolis* by the Greeks, was by the Egyptians named *Tadis* (Vide D'Herbelot). The Arabs, following the analogy of the Greek denomination, called this city *Ain-el-Schems*, the eye of the sun. This corresponds with the Greek Heliopolis. The import of the Egyptian *Tadis* would not have been known probably, but for Berber etymology. In this language, *Tadij* signifies the sun.

Apollinopolis is the Greek name of an ancient Egyptian city called by the early inhabitants *Etfu*. This is a Berber word, and signifies the *light of the sun*, whilst *Tadij* is the sun itself. This etymology corresponds with the Greek name of Apollinopolis.

Having attributed an Ethiopian or Abyssinian origin to the Berber language, I was pleased to find that the names for *God*, in two of the principal dialects of that region, were Berber words. They are *Egzar* and *Ezgar;* the one signifies a *river*, and the other a *bull*. The Nile and the bull Apis were objects of adoration to all Egypt.

In submitting these conjectures to you, (for they are nothing more,) I have only in view, sir, to point out the Berber language, as well as those of Nubia, Abyssinia and other adjacent parts, as sources from which it appears to me that much light may be thrown on Egyptian Antiquities; which have lately and justly become an object of general interest among the learned. If I have shown that there are at least probabilities in favour of this hypothesis, I shall have the satisfaction of having opened a path which may be hereafter trodden by others of greater knowledge and abilities than any I can pretend to, and I hope, with proportionate success.

I am, &c.

WILLIAM B. HODGSON.

PETER S. DUPONCEAU, ESQ.

LETTER III.

Algiers, Jan. 20, 1829.

Dear Sir,

Since I last had the pleasure of writing to you, I have, in the absence of my friend Hamet, directed my inquiries to the various nations or tribes comprehended within the ancient Gætulia. These are denominated, in modern geography, Mozabies, Biscaries, Wadreagans, and Wurgelans; all of which communities are mixed with the Bedouin Arabs. The Mozabies inhabit an Oasis or *egzer* of the Saara, about three hundred miles south of Algiers; the Biscaries, to the south-east, inhabit a district bordering on the Saara, distant about two hundred miles; Tuggurt, the capital of Wadreag, is situated south-east from the Biscaries, one hundred miles; and Wurgelah is thirty leagues to the south-west of Tuggurt. The *egzer* of the Mozabies is perhaps in latitude thirty-one degrees north, and Wurgelah in the thirty-second parallel; a more particular description of these people and of their location, may be found in Shaw's Travels in Barbary, and in Mr Shaler's "Sketches of Algiers." As uniform orthography is of the first importance in relations of countries and places, I have adopted that of the Sketches, which I think exceedingly correct.

In the past history and present condition of Africa, the Berber language has been the great object of my research. It will afford you pleasure, sir, to know that I have ascertained it to be the native idiom of the Mozabies, Wadreagans and Wurgelans. The Mozabies, separated from these two by a trackless desert of eight days journey, are yet more distinct, in their moral and physical constitution. They are a white people, whilst the Wadreagans and Wurgelans are black. Their dialects are identically the same, presenting only modifications of the great language of the Atlas, such as are in all countries produced by habitudes and climate. The Kabyles, who are the Highlanders of Africa, call a man *ergaz;* the inhabitants of the lowlands of the Saara adopt the soft sound of *g* and say *erdjaz*. *Themis*, fire, they pronounce *Temis*. But amidst these various pronunciations, the Berber language is always to be recognised.

The structure and grammatical changes of these dialects, do not, as far as I have examined them, present any material differences. I denominate them Mozabeah, Eregiah and Wurgaleah, from the names of the tribes; and their language is not known among them by any other appellations. I incline to think that Hoest in terming the Berber of Morocco *Tamazegth*, and Shaw that of Barbary *Showiah*, were both led into error. The inhabitants of Wadreag call their language *Eregaiah*, the compound of Wad-reag, which means Oasis or Egzer of Ereag. *Wad* is the Arabic of the Berber *Egzer*. These people call their tribes respectively, Aith Emzab, Aith Eregaiah, Aith Wurgelah, like the Aith Abbess, Aith Toojah of the Atlas, and the name of their language is that of the tribe, in the form of the Arabic substantive. *Aith* answers to the *Beni* or children of the Arabs.

The Biscaries originally belonged to the Berber race, as the names of their towns indicate. They now speak the Barbary dialect of Arabic. How this tribe lost its ancient speech, is philosophically shown by Mr Shaler.

The Mozabies are a remarkably white people, and profess the Mohammedan religion. Differing in some points of discipline from the four great *Mezhebs* or sects, they constitute the *Thames* or fifth. Shaw, in relating that they are of the sect *Maleki*, appears not to have sufficiently examined the subject.

The Wadreagans and Wurgelans are a black people, possessing the moral traits of the Berber, and some of the physical characteristics of the Negro. They have woolly hair; skin of a bronze or dark brown colour, short nose, moderately depressed, with some cartilage in the apex, and thick lips. They are doubtless the same race as the Brebers and the Nubians of Browne. Malte-Brun is of opinion, that the Copts and other Negro tribes of Egypt are a mixed race. The Wadreagans are certainly not of the Caucasian family, as are the Mozabies and Kabyles. Their classification is left to naturalists.

These Negroes are unquestionably the Melano-Gætulians of Ptolemy. When I first saw a Wadreagan, and heard him speak Berber, my satisfaction was as great as that of the navigator, at the discovery of new land. And I have no doubt that this language is spoken quite to the southernmost part of the desert of Saara; for in Major Rennell's map

of North Africa, we find another Tuggurt and another Wurgela, the one in the twentieth, and the other in the twenty-fourth degree of north latitude, and these Berber names are sure indications of the Berber language. At any rate, I think we have here an additional elucidation of ancient geography. It is true that Dr Shaw supposes the Mozabies, and the Wadreagans to be the black Gætulians of antiquity; but as the former are peculiarly *white*, his generality fails in the particulars. He does not seem to have known the Wadreagans.

In the city of Tuggurt, the capital of Wadreag, there exists a distinct race of white people, called by the Mohammedans *Muhedjerin*. The explanation of this term is found in the Koran of Maraccius or of Savary, in the Surat of Women, 88th verse. It is there applied to those who emigrate from their country, and adopt the religion of the prophet, upon which condition the faithful may receive them as friends and companions. The ancestors of these people are said to have been Israelites. To the woolly head and black skin of the Wadreagan, they present the striking contrast of light hair and fair complexion. They are Mohammedans, speak only the Arabic language, have a monopoly of the offices of state, under that of Sultan, and are, in fact, the moneyed and influential men. Are they of the *Leuco*, or white Ethiopians of Pomponius Mela? Are they the lost tribes of Israel? The Falasha, a tribe of Jews discovered by Bruce in Abyssinia, still looked for the Messiah. At Tuggurt or *Jugurth*, Israel has forgotten Jerusalem; and yet the Jugurthans say, his right hand has not forgot its cunning.

The *Canarii* are placed by Shaw somewhere about the district of Zebe or of the Biscaries, and he affirms that they eat dog's flesh, as did their ancestors. Pliny speaks of the Canaries of Morocco, and I recollect to have read of them in the Annals of Tacitus; but I am ignorant that there were such people in Gætulia. It is certainly true, however, that the Biscaries and the Wadreagans make great use of dog-flesh, medicinally. In bilious affections to which they are subject, this meat and its broth, spiced with ginger, cinnamon and pepper, appear to be a sovereign remedy. It is emetico-cathartic, and induces copious diaphoresis, exhaling a fetid odour. This, I suppose, is rather the effect of the spicy infusion, than of the chemical properties of canine viscera.

The geographers and historians of antiquity, describe people and places in Africa, some of which may never be identified; and of others, the existence, at any time, is not probable. Until I had compared their wonders of the distant regions of this continent, with the discoveries of modern science, I regarded them mostly as legendary tales. I now believe, their reports were in general founded in truth. The *fons solis* at the oasis of Jupiter Ammon is said, by Herodotus, to have been boiling hot at midnight, and cold at noon. Belzoni found that an extraordinary change of temperature at these periods, produced a differential heat, mistaken by the ancients, to be thermometric. I believe there was a nation, of whatever name, called by Melas *Atlantes*, who cursed the sun at his rising. Until the introduction of Mohammedanism, the Wadreagans may have thus done. A band of these people having wandered to the mountains of Boojeiah, were asked, why they had left their homes. They replied, *the sun ate us up.* The existence of headless Blemmyes, with eyes in their breasts, is too great a tax on my credulity, but it seems true of the Troglodytes, that they chatter rather than speak—*Strident magis quàm loquuntur.* Horneman has proved this; and Hadjees from their pilgrimage to Mecca, at this day, recount the same thing, adding that these men have but one joint in their legs. If this be true, that country which is said to have been once inhabited by headless men, satyrs and retrogressive beasts, is yet the land of "Gorgons, hydras, and chimæras dire."

At every successive step of my investigations, new proofs accumulate in favour of my hypothesis, that the Berber is the original language of all North Africa, including the Egypts and Abyssinia. The dialect of the Tibboos now attracts me, like a *mirage* of their desert; like to that, I hope my idea of their speaking the Berber language, may not prove an illusion*. The ample page of this country's history is rich with the spoils of time. It is matter of lamentation, that the Roman legions should have collected so few monuments to attest the existence of this ancient and warlike people. Posterity will admire the enlightened councils of our republic in preserving the records of our red men. But where are the enduring medals to perpetuate those

* But see Letter IV, p. 28.

manly forms, for which after ages will inquire with intense curiosity. The portraits now deposited in the war office will be effaced, before perhaps the Indians themselves are extinct. They now stand, as the "Last of the Mohicans," like blazed trees, in a clearing of white men.

I am, sir,

WILLIAM B. HODGSON.

PETER S. DUPONCEAU, ESQ.

LETTER IV.

Algiers, 1st April 1829.

Dear Sir,

I understand from Mr Shaler, that I am to be called home at the beginning of next year; but little time, therefore, remains to me to pursue my favourite studies. I wish very much, when the new consul shall arrive, to be able to proceed to Tunis, Tripoli and Alexandria*, where I think important discoveries may be made. At Cairo, which is the Babel of the universe, I could procure vocabularies, and information about all people and tongues, to the utmost verge of Ethiopia. At Tripoli, I would converse with the inhabitants of Cyrenaica, Tibboo, Ghadames and the mountains of Gharian, which contain a numerous population of Berbers and Jews. Near the Syrtis Minor, are the Libyo-Phenicians of Strabo. At Tunis may be found nations of those districts of North Africa, more immediately under the jurisdiction of that Beylick, particularly of Beled-ul-jereed. Beyond anthropology, I propose not to conduct my inquiries. Before I return home, it would be well that I should see *multas urbes et homines.* Plutarch tells us that he learned languages from *things.*

In my last letter, I endeavoured to illustrate the Egyptian mythology by the Berber language. That theology is the parent of the Greek and Roman. I have explained my derivation of the proper names *Ammon, Themis, Thoth* and of *Thebes.* To these I now add *Osiris, Isis, Atoo* and the name of the celebrated *Nile.*

* This wish was not fulfilled.

Osir-*is*, in Berber, means *an aged venerable man*, and *Isis* signifies *daughters*, in the plural number, the singular being *Ile**. Champollion says that the termination *is* was added by the Greeks to the names of Egyptian divinities. I shall not now review what has been said of the interpretation of these two names by Kircher, Jablonski, &c. &c. who make the former to represent the sun, and the latter the moon. All the symbols of Osiris and Isis appear to me to accord with my interpretation, the venerable beard, staff and *flagellum* of the one, and the numerous mammillæ of the other. They represented also the organs of generation. In fact, sir, I believe that *Osir* was nothing more than an Arab *Scheikh*, subsequently placed among the national divinities.

Atoo, according to Champollion, signifies, in Coptic, the *universe;* in Berber it means the whole aerial space†. This confirms what Macrobius asserts of Egyptian theology: "Ægyptii, per nomina Deorum, universam rerum naturam, juxtà theologiam naturalem, intelligebant." On this supposition, it is also probable that Ammon signified *water*, and Themis *fire*.

I now come to the famous river *Nile*. In the first book of either Herodotus or Diodorus Siculus, the Egyptians are said to have called the Nile *Oceanus*. *Ile* or *Illee*, in Berber means the sea‡, which may have been changed into *Nile*, thus: the inhabitants of Egypt probably gave to their sacred river some appellation, such as the father or fountain of the sea. With this supposition, *Nile* would be the genitive inflection, "*of the Sea.*" If the ancient historians, whom I cannot now consult, report correctly, that the Nile was called *Ocean*, then the sea, with the determinate masculine article, would be *Dhile*, which in the softer enunciation of the Greeks, might have been made *Nile*. The

* Mr Shaler, in his vocabulary, gives the word *amgar*, *amegat* for *old;* and M. Venture translates *emgar*, feminine, *temgar*, by *vieillard*. He gives *tagchicht* for *daughter*, and *thiahhdain* for girls. Mr Shaler has *illi*, *elli*, for *daughter*, in which he agrees with my Taleb. These differences may be accounted for by the variety of dialects and the richness of the language.

† M. Venture gives for the word air, *adou*, which is nearly the same. This word is not given in Mr Shaler's Vocabulary.

‡ The same author gives *lebhar* as the Berber word *lamer* for (the sea). But M. Langlès, his editor, in a note (p. 438) observes that it is an Arabic word. So that *Ile* or *Illee* appears to be the genuine Berber. Mr Shaler gives *bhar* or *bahar*, also Arabic.

Berber word for *sea*, I obtained after a long search, from a native of the island of Zerbi or Djerba, the ancient *Meninx*, in the Syrtis Minor. The inhabitants of this island were the Lotophagi of Homer. They speak the Berber language less mixed with Arabic than the Kabyles of Algiers.

The structure of the Coptic language justifies the preceding derivation. From Champollion I learn that "en Copte, la préposition *n* remplace le cas génitif des Latins." (Précis, p. 129.) This is another coincidence to be added to what I said in my preceding letter on the similarity of forms between the Coptic and the Berber.

To derive the appellation Nile from Hebrew or Arabic roots, as has been done by Pococke and other learned men; would be to suppose those to have been idioms of Egypt anterior to the flood. I have in my possession a valuable Arabic manuscript of Abou Abbas Ahmed Ben Josef, which he calls *Akhbar-ul-dowwel on Athar-ul-Ewwel*, in which is found a history of Egypt prior to the deluge, and the Nile was so called at that remote period. Whence Abou Abbas obtained his information would be curious to know; for no records or traditions of the condition of this globe previous to the grand cataclysm, can be safely received but from the Genesis of Moses.

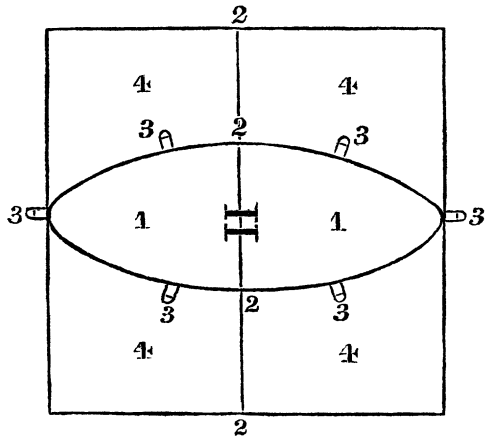
The Geographical Society of Paris, at its institution in 1823, published a series of questions upon this part of Africa, the greater part of which I hope I may be with time prepared to resolve. I have projected a map of North Africa, including the Saara, in which I have found populous oases, I believe heretofore unknown, or which have been comprehended within more general divisions of that desert. On this map I have described itineraries from the Atlantic to Fezzan, along the northern border of the Saara, and I have traced the lines of march of trading Kafilahs through different sections of this vasty waste.

I have conversed with the inhabitants of Dra, Tafilet, Fighig, Twat, Tegoraza, Tedeekels, Wurgelah, Ghadames, Djerbi, Gharian, and have found the Berber language radically the same in all these places. The Tibboos are really distinct people, as a comparison of their words will show.

English.	*Tibboo.*	*Berber.*
Fire	Wenee	Themis
Water	Ee	Aman
Air	Abonoo	Atoo
Earth	Pestaboo	Thamoorth.

I think I can account for this fact geographically. I have various vocabularies; among others, of the *Tergiah*, or language of the Tuaryks of the Saara, which is pure Berber. *Terga* is the singular of *Tuaryk*.

There is a political phenomenon in the social history of the Berbers, which is worthy of the attention of the antiquary and of the philosopher. The towns of *Ghadames*, *Wurgelah*, *Eghwaat*, (*Lowaat* of Shaw) and *Tlemsan* are, each of them, divided into two, three or four distinct communities or tribes, who war with each other like the Kabyle classes of the mountains: to these towns there is a common wall; but each community has its particular section enclosed by an interior wall. Since the domination of the Turks, the Berbers have abandoned Tlemsan. Captain Lyon made known this curious fact in relation to Ghadames, and Shaw to Tlemsan; but I believe I have first noticed the political constitution of Wurgelah and Eghwaat. The Geographical Society of Paris thus remarks upon the subject: "ce fait étant important pour toute l'histoire de l'antiquité, on est prié d'obtenir le plus de détails possibles sur l'origine, la nature, les conditions et les résultats de cette union." The town of Eghwaat is built in this manner:



1. 1. The two tribes. 2. 2. Wall of partition and gate. 3. 3. Respective gates. 4. 4. Respective gardens enclosed by walls.

The town is elliptic, but the gardens attached to it form of the whole a parallelogram: the middle gate is closed in time of war.

The Beni Mozab are called in their language *Aith eougalan*, or the tribe of the austere, which has been rendered into Arabic by Beni Mosab or Mozab. Here then, sir, we call back these people to the Berber charter; they had almost lost for ever their very name. Their sect of Islam comprehends the inhabitants of Djerbi, of the mountains of Emfus, and of Oman on the Persian Gulph. In all essential points of doctrine they are Wahhabees, but differ from them in two articles of speculative divinity—the essence of God, and the nature of future punishments. A third point of difference is the law of inheritance. Their schism dates from the fifth century of the Hegira.

With a view to the future advantage of the infant colony of Liberia, I have extended my inquiries to the mountains of Kong. Of the *Soing*, the principal dialect, I have a vocabulary.

I have now laid open to you, sir, the wide field of my researches. I have attempted something towards its exploration, but much will remain for others. The most philosophical disquisition on the early inhabitants of Africa that I have yet seen, is that of the learned Von Heeren, entitled, "Ideen uber die politik, den verkehr und den handel der vornehmsten Volker der alter Welt," which deduces powerful arguments from the Berber language, although so imperfectly known. This encourages me to hope that my philological studies may contribute something towards unrolling the mysterious scroll of man's history.

I am, &c.

WILLIAM B. HODGSON.

PETER S. DUPONCEAU, ESQ.

P.S. I enclose some remarks respecting the Tuarycks, which may not be unworthy of your attention.

REMARKS UPON THE TUARYCKS.

These great and warlike people were first described by the judicious traveller, Frederick Hornemann, who, in the year 1798, passed from Cairo to Fezzan. Captain Lyons, Messrs Denham and Clapperton, and the lamented Major Laing, subsequently travelled through or along the borders of the Saara, and have represented this nation as distinguished by strong physical traits and manly characters.

The Tuarycks inhabit that extensive portion of the Saara circumscribed on the east by Fezzan and Tibboo, south by the Negro nations of Bournou, Haoussa, Gouber and Tombuctoo, and on the west by the oases of Tedeekels and Twat. The country of the Mozabis, Engousah and Ghadames are their northern limits, beyond which they never proceed. As Nomadic tribes, they are found in the vicinity of all the Negro population, from Tibboo to Tombuctoo, where they rove for the purpose of kidnapping. The number of slaves sold in the northern markets of Mourtzouk, Ain-Lalal, Ghadames and Mozab by these *Anthropoklephts*, must be very great; for, of the slaves with whom I have conversed at Algiers, the larger part were ravished from their homes, while young, by these bandits of the desert. Among the Negro tribes, they bear different names: as *Sergoos*, they are known every where; on the borders of Fezzan, at Aghadez and in Haoussa, they are called *Kelluvi;* at Sackatou and among the inhabitants of Gouber, they are known as *Etesan;* and at Tombuctoo and along the Quorra or Niger, as *Oulemidan.* By the natives of Haoussa they are also denominated *Ouzanoroah*, which has the import of the Arabic word *Kafir* or infidel. *Kilgaris* is another name which they bear in the district between Aghades and Soudan.

The Tuarycks are a white people of the Berber race, and are Mohammedans of the sect of Maleki. In regard to the practice of religion, it is believed they are quite as indifferent as the Kabyles of the Atlas; whilst they are superstitious, and greatly addicted to the use of amulets or *herzes*, prepared by their marabouts. These independent tribes are remarkable for their commercial habits and warlike pro-

pensities. Their *kafilas* or caravans carry on the commerce of Fezzan, with Ghadames, Twat and Soudan; and Mourtzouk derives its wealth and importance from their enterprise. It was this trading impulse which induced Hornemann to suppose that the Tuarycks had pushed forward colonies to Augela and Siwah, and perhaps to Ghadames and along the northern fringe of the Saara to the empire of Morocco. This idea was suggested by the identity of language of the Siwahans and Tuarycks; but the former, rather than colonists, are believed to be the descendants of the ancient Libyans, the aborigines of the great and lesser oases; and the Tuarycks are doubtless of the same stock.

The etymology of the appellation *Tuaryck* gives to this subject a new aspect. This word in the Berber language signifies *tribes*. The singular form is *Terga*, which makes Tuerga in the plural, or, as it is commonly pronounced, *Tuareg*, and with our orthography *Tuaryck*. To one man *Tergi* is applied, and *Tuaryck* to the nation. I speak advisedly, for I have the authority of Twatters who have had long intercourse with these people. If one be asked what language the Tuarycks speak, he will reply *Tergeah;* in the same analogy *Arabeah* is spoken by Arabs and *Kabyleah* by Kabyles. I had long thought that Tuaryck was a Berber term, and accident discovered its signification, which had been refused to repeated inquiries. I had requested my Taleb to render into Berber, some Arabic composition in which occurred the word *shuub*, tribes. When the Taleb translated it by *Tuerga*, my satisfaction was extreme, because henceforth it will serve to illustrate the history of this interesting nation.

The Berber term Tuaryck corresponds with the Arabic Kabyle, or with a more literal orthography, *Kabail*, both of which signify tribes, borders or families. The important fact is hence deduced, that the Kabyles of the Atlas have an appellation similar to the Kabyles of the desert; and they are the same people, as will be proved by a comparative vocabulary.

These names were not given to the Numidians or Gætulians by the ancient historians. As the origin of Kabyle is positively known, that of Tuaryck may be inferred by analogy. At the period of the Saracen invasion, the Arabian caliphs found the Berbers unimproved in their condition, as represented to have been under the government of Sallust,

neque moribus, neque lege, neque imperio cujusquam. These more cultivated sectarians of the Koran applied the term Kabyle to the unlettered and pagan Mauritaneans. With a like sentiment of superiority, the stationary inhabitants of Fezzan and Twat may have denominated Tuarycks, the Nomades of the desert, and so fully has the name been adopted, that a district of the Saara is called *Terga*, according to Leo Africanus.

The Kabyles of the Atlas, in assuming this appellation, seek to give to it an honourable derivation. When the Mohammedans preached to them the first article of Islam, that there is no God but one God, and that Mohammed is his prophet, they replied *Nekabel*, we receive. Hence, they affirm, comes the term Kabyle. The mountain of Fuss near Tripoli was so called, say the Berbers, for the same reason, to indicate the readiness with which they embraced the religion of the prophet. *Fuss* in their language signifies *hand.*

The aborigines of our country are called Indian tribes; and if the man be an Indian, it is seldom asked whether he is a Chippeway or a Choctaw. The Fezzanians in denominating the surrounding tribes Tuarycks, and the Moors those among them Kabyles, have done what we have in a similar case. We have adopted the epithet *Indian*, which is not known to our indigenous population, and by which they are in no wise characterised. It would seem that the human mind acts by similar laws in all countries.

Are the aborigines of North Africa known by any generic name; or do the various tribes bear, each, a particular appellation? To the first part of this question it is answered, that the term *Berber*, of which the plural form is *beraber*, is universally acknowledged by the original population of this country. I have conversed with natives of Morocco and of Tripoli, and every where the earlier Africans call themselves *Beraber.* The etymology of this word cannot now, perhaps, be ascertained; but its origin is probably anterior to the Roman domination. By the Arabian geographers and historians, *El Wardi*, *Māsoudi*, and *Achmed Tchelebi el Karamani*, the Berbers are distinctly mentioned as occupying the oases, and also various parts of North Africa. Leo Africanus proposes two derivations; the one from *Ber* signifying desert, and the other from *Burbrera, to mutter.* As etymologies are intimately

connected with history and various local circumstances, of which I am ignorant in relation to Berber, its derivation remains sub judice. Gibbon asserts that this word is of Greek origin, being the corruption of the epithet βάρβαροι, which was applied to all foreigners.

The second part of the question is answered by the names of numerous tribes which have been published by Hoest, Chenier, Abadea and Jackson, inhabiting the empire of Morocco, and by Shaw, of those belonging to Algiers. To all of these individual names, the word *aith* is prefixed, which corresponds with the Arabic *beni* or *welled*, signifying sons or children. The tribe of Beni or Welled Ammer, as among the Arabs, would be called Aith Ammer by the Berbers. The term *aith* would be rendered into Arabic more literally by *ehl*, meaning companion, family, people; for the Moors say *ehli darek* the people of your house, and the Kabyles for the same phrase say *aith eonakhameek*. This peculiar Berber denomination pervades this continent. The Beni Mozab, are, in their own language, called *Aith oodjelan;* and I believe, that instead of the Arabic names which they never fail to assume before strangers, the Berbers will every where be found to have their peculiar appellations. Among the Tuarycks of Hagara, who inhabit the interior of the Saara, "in the deep bosom of that ocean buried," there are tribes called Aith el Hadj, Aaith el Noah, Aith Emgat and Esukemaran. The two first names, *Hadj* and *Noah* indicate how great has been the influence of the Koran and its language in obliterating the very nomenclature of families. In the oases of Tedeekels, Twat, Tegorara and Fighig, the epithet *aith* predominates. The late major Laing traversed the great desert from Ghadames to Ain Salah, the principal town of Tedeekels, and thence passed through the desert of Tenezarof to Tombuctoo. If the papers of this distinguished traveller should ever be recovered, much important information will be had, in relation to the Tuarycks and Berbers. But if his orthography be so incorrect as that of *Ensala*, which should be *Ain Salah*, a subject already obscure will become impenetrably dark. The Quarterly Review of last year contains some notice of major Laing's travels among the Tuarycks. A vocabulary of their language, which has been long esteemed a desideratum, I herewith present.

	Singular.	*Plural.*
Water	Aman	Amanan
Fire	Temis	
Sun	Tafookt (literally the light of the sun)	
Moon	Ayur	Ayuran
Star	Ithree	Ithran
Man	Erdjaz	Erdjazan
Woman	Tamtot	Khaleth and Tesidnan
Head	Ikf	Ikfowan
Eye	Tëit	Tetouan
Hand	Afuss	Efessan
Dog	Aidee	Edan
Cat	Amshish	Emshash
Bull	Azger	Ezgeran
Cow	Tafoonest	Tezith
Bread	Agrom	
Meat	Aksoum*	
Salt	Tesint	
Country	Tamoort	

This vocabulary is a specimen of the Berber language, wherever it is spoken. The only difference betwixt the highlander and the inhabitant of the plains, in this respect, is that the former pronounces *th* at the beginning and end of words, which the other enunciates *t;* and the hard sound of *g* becomes the softer *dj:* i. e. *Themis* makes *Temis*, and *ergaz* is pronounced *erdjaz*. The grammatical structure of the language is every where the same. The proof is therefore conclusive, that the Tuarycks and the Kabyles are one people, and that the great Libyan race still exists in Africa: its language has not been effaced, nor has its character degenerated; its independence has been preserved amidst invasions and corruptions, and it now commands the proud eulogy of Rome,

——————— genus insuperabile bello.

* May not the name of the ancient town of *Axum*, in Abyssinia, be derived from this word? The Abyssinians are great *meat-eaters*.

The aboriginal tribes of North Africa possess no literature, nor any monumental records to attest their history. What has been transmitted by Greek and Roman writers is an imperfect sketch, and embraces but a short period anterior to the Christian æra. Where tradition fails, the early condition of a people may be read in the unerring page of human speech. From the language of the Berbers may be drawn striking illustrations of the religion, the political and social state of Egypt and Libya. The papers that have been submitted to the American Philosophical Society prove the antiquity of this language.

> Quam non ———— innumerabilis
> Annorum series, et fuga temporum
> Possit diruere.

If this idiom be not the Libyan, it is confidently asked, by what mighty catastrophe has that language been lost? Since the period of the first Punic war, we are accurately informed of all the invasions which have successively swept over this continent; and of the Saracen alone does any vestige remain. When the learned Marsden discovered an affinity betwixt the Berber of Atlas and the dialect of Siwah, the remarkable fact was immediately used by the philosophic writer Heeren*, to solve the question, who were the Libyans? He does not hesitate to assert, that philology has proved the Tuarycks to be the descendants of that ancient people. Heeren profoundly investigated the state of religion and commerce among the earlier Egyptians and Libyans: with what satisfaction would he have learned that the extensive worship of Ammon was that of *water*—as the annual procession of priests bearing this god in a *boat* sufficiently proves—and that the divinity of Themis represented *fire.*

This argument for the African origin and remote antiquity of the Berber language, is believed to be irrefragable. The Quarterly Review of 1826 renews the hypothesis of Mr Marsden and the erudite Langlès, that it may be a dialect of the ancient Punic, and translated to Africa by the founder of Carthage. The analogy between the

* Idëen über die Politik, &c. der vornehmsten Völker der alten Welt.

Berber, and the Semitic language is faint, compared with the numerous and prominent traits of character which distinguish them. It has already been shown by Mr Du Ponceau, that the Carthaginians could not, in the nature of things, have imparted their language to this continent; the Punic origin of the Berber may therefore be abandoned.

Were additional proof required, the Berber names of individuals might be adduced. No connection subsists between them, and those of the Carthaginians recorded in history. These appellations have been obtained with great difficulty; for the Kabyles bear Arabic names, as well as Berber, and these they conceal with pertinacity among the Moors, conceiving them to be contrary to the true faith.

Men's Names.		*Women's Names.*	
Wetoweet	*Bat*	Thafookt	*Light of the sun*
Aketot	*Talkative*	Thezeree	*Moon-light*
Azetot	*Dove*	Thefeddoonith	*Above the earth*
Abeetot	*Short coat*	Thezemerth	*Lamb*
Serrefref	*Fearing the wind*	Thunes	*Tunis*
Shenoof	*Hair-lipped*	Thesomtha	*Pillow*
Amshesh	*Cat*	Theziziveeth	*Bee*
Anefses	*Runner*	Theskooth	*Partridge*
Ahenooh	*Neigher (a horse)*		
Honouf	*Crooked-nose*		

These names, compared with the Phenician Asdrubal, Hannibal, Hamilcar, &c. present no similarity, which latter may be derived from the Hebrew, a cognate dialect of the Phenician. Our North American Indians surpass the Berbers in the grandiloquence of men's names, but more poetic appellations for women exist in no language.

Important facts for the history of North Africa have been derived from the Berber; ancient mythology has also received plausible illustrations from it. The complete investigation of this idiom may facilitate researches in other languages; for with the Coptic it has a positive affinity. Comparative philology, which was equally neglected by the sagacious Greek and the haughty Roman, is in modern times a science indispensable to the accurate historian.

WILLIAM B. HODGSON.

Algiers, June 10, 1829.

A GRAMMATICAL SKETCH OF THE BERBER LANGUAGE.

I. Of the Alphabet.

The Berber language, having no literature, has properly no alphabet of its own. It is written nevertheless by means of the Arabic characters, which are generally used for that purpose. But as the sounds of the two languages do not exactly agree, some alteration has been made in the Arabic alphabet, in order to adapt it to the representation of the words of this idiom. Of the twenty-eight letters that compose it, the fourth character *tsa*, numeral 500, has been excluded, and five more have been added, three of which, the *tchim*, the *zhe*, and the *ghâf*, have been borrowed from the Persian alphabet, in order to represent the sounds of the English *ch*, the French *j*, and the guttural sound of *gh* in the Flemish or Low Dutch language; the Greek ϴ has also been added to express the sound of the English *th*, and a new character, composed of the Arabic *ta* and *sin* combined together, serves to express the sound given by the Germans to the letter *z*, or the combination of the letters *ts*. Thus the Berber alphabet may be said to be composed of thirty-two letters.

II. Of the Article.

The definite article is sometimes supplied by the affixed particle *Ees—Eeskhamsa*, the five (persons).

Sometimes also *th* is prefixed to and suffixed by substantives. Thus *zerbia*, a carpet, becomes *thezerbeeth*.

In words borrowed from the Arabic the article *el* is generally preserved, or rather, the letter *l* is prefixed to and incorporated with the substantive. Thus *el-kitab*, a book, becomes *lektsab; el-bahar*, the sea, is changed into *lebhar**.

* M. Venture (p. 420) says that the Berber has no definite article, which, in general, is probably true. Speaking of Arabic words introduced into that language, he says, (p. 416,) that the Arabic article *el* is changed into *t* prefixed and suffixed, or the syllable *nit* is placed

In general, however, Arabic words, when adopted by the Berbers, undergo the changes required by the analogy of their language.

Arabic adjectives are made Berber, by assuming the prefixed particle *dha.* Thus *djedid*, new, becomes *dhadjedid.*

III. Declension of Nouns Substantive.

	Singular.	*Plural.*
Nom.	Argaz, *a man*	Ergazan, *men*
Gen.	Awergaz, *of a man*	Ayergazan, *of men*
Dat.	Eewargaz, *to a man*	Eeyergazan, *to men*
		Ghoor yergazan, *to the men*
Accus.	Ergaz, *a man*	Ergazan, *men*
Voc.	Ai-Ergaz, *O man*	Ai-Ergazan, *O men*
Abl.	Azzeks, aggargaz, *from the man*	As yergazan, *by the men**.

IV. Examples of the Numbers in Nouns.

Argaz, *a man*, pl. Ergazan
Thamattooth, *a woman*, pl. Khaleth
Aksheesh, *a boy*, pl. Eksheechan, Elouashul
Thaksheeth, *a girl*, pl. Thaksheesheen
Ammee, *a son*, pl. Arrou
Allee, *a daughter*, pl. Assee
Aghma, *brother*, pl. Aeethma
Aoulatsma, *sister*, pl. Yasthma
Amdakkal, *friend*, m. pl. Emdukkal
Thamdakkalts, *friend*, f. pl. Themdukkal
Eslee, *bridegroom*, pl. Eslan
Thesleeth, *bride*, pl. Theselatheen
Akarroee, *head*, pl. Ekaroeen
Oodham, *face*, pl. Oodhamouean
Theet, *eye*, pl. Allen
Thinserth, *nose*, pl. Anzeran
Elas, *tongue*, pl. Elsouwan
Akammoosh, *mouth*, Ekammooshan

at the end of the substantive. Thus, from *el-mukhal*, which is Arabic for a musket, the Berbers make *te mukhalt* or *te mukhalnit*, and from *magas*, scissors, *temagast* or *temagasnit*. P. S. D.

* M. Venture, p. 420, says that nouns in the Berber language are indeclinable, but their plural varies a great deal. The cases, he adds, are indicated by numerous prepositions, some of which he instances, which are *en*, *n*, *eb*, *nou*, *eghy*, *ou*, *gh*, *b*. Whenever he attempted to make use of any of these, he was shown that he was in an error. He gives the dative singular of the word *man*, precisely as our author, with the only difference of the French spelling. On the whole he admits that he is not sufficiently familiar with the language to be able to give certain rules. It would appear that the signs of the cases vary, according to the kind of substantive to which they are applied, or perhaps to the idea meant to be conveyed. Thus: to the man *i ouerghez;* to Mekines, *ghi Meknes;* to the house, (or perhaps, *at* the house, *à la maison*) *s'akham.* Mr Hodgson will probably elucidate these points, in the grammar which he intends to write of this language.

There are languages, such as the Laplandic and Finnic, which are known to have a multitude of cases; and it is probably the same with the Berber. Whether these are expressed by prepositions or inflexions, makes little difference. It still adds to the precision of the language. P. S. D.

Oogel, *tooth*, pl. Oogelan
Thagannoos, *foretooth*, *incisor*, pl. Thagannooseen
Egheel, *arm*, pl. Eghallan
Afus, *hand*, pl. Efessan
Amassat, *leg*, pl. Emassatan
Atar, *foot*, pl. Etarran
Thifdents, *toe*, pl. Thifadhnan.

V. Inflections of an Adjective.

Argaz dhalâlee, *a good man*
Thamattooth dhalâlee, *a good woman*
Ergazan dhalâleen, *good men*
Elkhaleth dhalâleen, *good women*
Dhefoohan, m. sing. *bad*
Tsefoohants, f. sing. *bad*
Dhefoohanan, m. pl. *bad*
Tsefoohaneen, f. pl. *bad*
Amghar, m. sing. *old**
Thamgharth, f. sing. *old*
Emgharan, m. pl. *old*
Themghareen, f. pl. *old*.

VI. Comparison of an Adjective.

Argaz agasenen, *a good man*
Argaz agasenen fellas, *a man better than he*
Argaz agasenen nezza, *a very good man, or the best man*
Fellas, (*means*) *above him*
Nezza, (*means*) *very*.

VII. Numerals.

Ewan, m. Eweth, f. *one*.
Seen, m. Seenth, f. *two*.

The remaining numerals are Arabic and suffer no change†.

VIII. Pronouns.

1. *Personal.*

Nekkee, m. Nekkōnee, f. *I*
Khetchee, m. Khemmee, f. *thou*
Netsa, *he;* Netseth, *she;* Ikra, *it*
Nekenee, m. Enkentsee, f. *we*
Khoonwee, m. Khoonemtsee, f. *you*
Nuthnee, m. Nuthentsee, f. *they*.

* What is the word for *old* in Abyssinian? Might not the name of the *Amharic* language be derived from it? P. S. D.

† M. Venture gives the numerals in the Berber language, from one to one hundred millions. The word *miyet*, one hundred, Mr Langlès, in a note, observes to be Arabic, and *ifid*, one thousand, he says, is a corruption of the Arabic *elf*. On the remainder he makes no observation, which would seem to prove that the Arabic numerals are not every where used by the Berbers, though they may be in the neighbourhood of Algiers. P. S. D.

2. *Possessive.*

Eoo, m. and f. *my*
Eek, m. eem, f. *thy*
Ees, m. and f. *his* or *her*
Annagh, m. tsagh, f. *our*
Anwan, m. koonts, f. *your*
'Nsan, m. 'nsants, f. *their.*

3. *Independent or Possessive.*

Enoo, m. and f. *mine*
Nek, m. nem, f. *thine*
Nes, m. and f. *his or her*
Nannagh, m. 'ntsagh, f. *ours*
Nanwan, m. *yours*
Koonts, f. *yours*
'Nsan, m. 'nsants, f. *theirs.*

4. *Demonstrative.*

Wayee, m. thayee, f. *this*
Ouweed, n. ouwetseed, f. *that*
Weyee, m. theyee, f. *those*
Ouwethend, m. ouwethenseed, f. *those.*

5. *Relative.*

Winna, m. sing. *who*
Thinna, f. sing. *who*
Enna, m. pl. *who*
Jeena, f. pl. *who.*

6. *Interrogative.*

Enwawa, m. entsa, f. *who?*
Ashou, n. *what?*
Enwee, m. entsa, f. enwee, n. *which?*

For pronouns combined with the verb, see below.

IX. Of the Verb.

In this language the imperative mood is the radical from which the other moods and tenses are derived.

In the conjugation of verbs there is a masculine and a feminine gender.

The following paradigms are not complete, and are only given by way of specimens of the manner in which verbs are conjugated in the Berber language.

The Substantive Verb TO BE.

IMPERATIVE MOOD.

Sing. Elee, m. and f. *be thou*
Plur. Eleeth, m. eleemths, f. *be ye.*

Participle.

Sing. Illa, m. thilla, f. *being*
Pl. Illan, m. illants, f. *being.*

INDICATIVE MOOD.

Present Tense.*

Singular.	*Plural.*
m. Nekkee adheleegh, *I am*	m. Nekenee annelee, *we are*
f. Nekkinee adheleegh, *I am*	f. Enkentsee annelee, *we are*
m. Khetchee atseleed, *thou art*	m. Khoonewee atseleem, *you are*
f. Khemmee atseleed, *thou art*	f. Khoonemtsee atseleem, *you are*
m. Nitsa adhelee, *he is*	m. Nutheree adheleen, *they are*
f. Netseth atselee, *she is*	f. Nuthentsee adheleents, *they are.*

Preterite.

Singular.	*Plural.*
m. Nekkee allegh, *I was*	m. Nekenee nella, *we were*
f. Nekkinee allegh, *I was*	f. Enkentsee nella, *we were*
m. Khetchee thaleed, *thou wast*	m. Khoonwee thellam, *you were*
f. Khemmee thaleed, *thou wast*	f. Khoonemtsee thellamts, *you were*
m. Netsa ella, *he was*	m. Nuthnee ellan, *they were*
f. Netseth thella, *she was*	f. Nuthentsee ellants, *they were.*

Neuter Verb TO SPEAK.

IMPERATIVE MOOD.

Sing. Sewal, m. and f. *speak thou*
Pl. Sewalts, m. sewalemts, f. *speak ye.*

INDICATIVE MOOD.

Present Tense.

Singular.	*Plural.*
m. Nekkee adhseulagh, *I speak*	m. Nekenee anseual, *we speak*
f. Nekkinee adhseulagh, *I speak*	f. Enkentsee anseual, *we speak*
m. Ketchee atsseulad, *thou speakest*	m. Khoonwee atsseulem, *ye speak*
f. Khemmee atsseulad, *thou speakest*	f. Khoonemtsee atsseulemts, *ye speak*
m. Netsa adhseual, *he speaks*	m. Nuthnee adhseulan, *they speak*
f. Netseth adhseual, *she speaks*	f. Nuthentsee adhseulants, *they speak.*

* M. Venture says that in the Berber verbs the present tense is wanting, and is expressed by the preterite, as in the Arabic and Hebrew languages. P. S. D.

Preterite.

Singular.	*Plural.*
m. Nekkee aseulagh, *I spoke*	m. Nekkenee neseual, *we spoke*
f. Nekkinee aseulagh, *I spoke*	f Enkentsee neseual, *we spoke*
m. Khetchee tseulat, *thou spokest*	m. Khoonwee tseulem, *ye spoke*
f. Khemmee tseulat, *thou spokest*	f. Khoonemtsee tseulemts, *ye spoke*
m. Netsa eseual, *he spoke*	m. Nuthnee aseulan, *they spoke*
f. Netseth tseual, *she spoke*	f. Nuthentsee aseulants, *they spoke.*

Active Verb TO STRIKE.

INDICATIVE MOOD.

Present Tense.

Singular.	*Plural.*
m. Nekkee oothigh, *I strike*	m. Nekenee annooth, *we strike*
f. Nekkinee oothigh, *I strike*	f. Enkentsee annooth, *we strike*
m. Khetchee thoothid, *thou strikest*	m. Khoonwee atsoothem, *ye strike*
f. Khemmee thoothid, *thou strikest*	f. Khoonemtsee atsoothemts, *ye strike*
m. Netsa yootha, *he strikes*	m. Nuthnee adhoothen, *they strike*
f. Netseth thootha, *she strikes*	f. Nuthentsee adhoothents, *they strike.*

Preterite.

s. m. Nekkee oothighth, *I have struck*
p. m. Nekenee nootheth, *we have struck*
p. m. Nuthnee oothent, *they have struck.*

Future Tense.

s. m. Nekkee athoothagh, *I shall or will strike*
p. m. Nekenee athnoothagh, *we shall or will strike.*

Passive Verb TO BE STRUCK.

INDICATIVE MOOD.

Present Tense.

Singular.	*Plural.*
m. Nekkee atsoothagh, *I am struck*	m. Nekenee netsooth, *we are struck*
f. Nekkinee atsoothagh, *I am struck*	f. Enkentsee netsooth, *we are struck*
m. Khetchee thetsoothad, *thou art struck*	m. Khoonwee thetsoothem, *you are struck*
f. Khemmee thetsoothad, *thou art struck*	f. Khoonemtsee thetsoothem, *you are struck*
m. Netsa yatsooth, *he is struck*	m. Nuthnee athsoothem, *they are struck*
f. Netsath thatsooth, *she is struck*	f. Nuthentsee atsoothents, *they are struck.*

Negative form of the Verb TO STRIKE.

s. m. Nekkee oorakkathgara, *I do not strike*
s. f. Nekkeneė oorakkathgara, *I do not strike.*

The same with Transitions.

s. m. Nekkee oorthakkathgara, *I do not strike him*
s. m. Nekkee oorathnekkathgara, *I do not strike them.*

Further Examples of Transitions.

Efk, *give*
Efkas, *give him*
Efkee wayee, *give me that*
Efkagh, *give us*
Efkasth, *give it to him*
Oorasthatsakkara, *do not give it to him*
Oorasnathtsakghara, *I will not give it to them.*

NOTE. *Efk*, the imperative form, is the radical syllable, from which the pronouns can be readily separated; *s* represents the accusative or dative *him* or *to him;* and *th*, the neuter pronoun *it* or *to it*. *Oor* and *ra* are the initial and final negatives. This greatly resembles the American Indian formations.

Another Example.

m. & f. Netsa yabgha-ee, *he loves me*
m. Abgegh-k, *I love thee*
f. Abgegh-kem, *I love thee*
m. Abgegh-th, *I love him*
f. Abgegh-ths, *I love her*
m. & f. Abgay-agh, *he loves us*
m. Abghegh-koom, *I love you* (plural)
f. Abghegh-koonts, *I love you* (plural)
m. Abghegh-then, *I love them*
f. Abghegh-thents, *I love them.*

BERBER POETRY.

Of the various specimens of Berber poetry in my possession, the following is not the fairest example of its versification. In this, however, rhythm is always observed, and metre generally. The second and third stanzas are of trochaic measure. The Berber poetry has various metres, and among others, the Greek ἰαμβικός. It seems to be subjected to fixed laws of pronunciation and orthometry.

The following song is sung by the Kabyle women, at the departure of the *errafka*, a company of men who set out from their villages, under the safe conduct of a leader called the *bofessa*, to go to Algiers. The object of this journey is thus explained: "under the treaties of peace with the regency, great numbers of all these (Kabyle) tribes seek employment in Algiers and its neighbourhood, as shepherds and field labourers, and with foreigners, as house-servants." Shaler's Sketches of Algiers, p. 94. With their wages of two dollars and a half per month, these Kabyles are allowed three small loaves of black bread and some oil. Their lodgings is the stable, and their covering the clothes which they wear in the day.

Berber Song.

1. Awidden dhedhesents adhich aminsee
2. Egan gara sanoee.
3. Aḥath 'k-ldjennan, agkhadem latseman
4. Aghrom dhemasas, ishthok eghaman
5. Athemelewin, hoozzimts thefrewin
6. Abreed elhamma, limbeth ghoorewin
7. Shiagh adhleel arnegh oola adhlaoonais
8. Aghra lezair anidha ekhadem elkais
9. Ai, Sidi Yahaya! abab netsa booth
10. Aſooyagh adhnoob, argaz thamattooth.

Translation.

1. I wish to go with them to partake of the Aminsee*,
2. To enjoy with him the pleasures of love.
3. He is working in the garden, earning the tseman†,
4. Eating saltless bread, and longing for his home.
5. Dove! Speed thy wings in flight,
6. Speed to El-hamma‡, there pass the night:
7. Bear my ear-ring, and even my necklace
8. To Algiers, where the good man is working.
9. Oh, Sidi Yahaya§! thou blessed father,
10. Pardon the sins of the man and his wife.

* *Aminsee*, the evening repast of the Kabyles.
† *Tseman*, a small coin.
‡ *El-hamma*, a place so called near Algiers.
§ *Sidi Yahaya*, a distinguished Maràbbut.

Imitation.

Th' errafka 's gone—O great bofessa, take
Me to the good man, nor me thus forsake;
Take me to where I shall behold his face,
Taste his aminsee and his sweet embrace.
Joyless he works, in gardens or in fields,
His daily labour one poor tseman yields:
His bread is saltless, and with that alone
He longs and wishes for his chearful home.
O! gentle Dove, quick spread your wings in flight,
Speed to El-hamma and there pass the night:
Bear him these tokens, my necklace, my ring,
My bracelets, my pendents, my ev'ry thing.
Oh, Sidi Yahaya! grant us blessings and life,
And pardon the sins of the man and his wife.

A BERBER TALE.

WITH AN INTERLINEAL TRANSLATION.

Eweth	el marra	bekri,	ennan,	irouh	ewan	itheddou
One	time	long ago,	they say,	went	one	traveller
adh-ouabzeed	alemmi	adh-ewan	ad-el-hal	oumâda	itswals	addakhan.
in the road	till	one	place	solitary	he saw	a smoke.
Ikabbel	ghar-dhinna	alemmi	iwouad;	gaf	adh-ewan	awergez
He approached	towards there	till	he arrived;	he found	one	of man
ala	metsa;	ouahedas	dha-oudeou,	adh-seen	el-bizan,	etletsa
except	him;	alone he	with a horse,	with two	falcons,	three
ibrahash;	adhiker	esbaeh,	adhirkeb	aoudeou,	yawee	ibrahash,
pointer dogs;	he rises	in the morning,	mounts	horse,	takes	pointers,
irouh,	enagh	ella-asha	'l mehella,	ouahedas	ekled;	eyan weed
went,	fights	till evening	with troops,	alone he	he returns;	those with
itsnagh	esmouansen	Ifragatin;	alemmi	adh-ewan	aouess	
he fought	their name	Ifragatin;	till	one	day	
ennanassen,	amek	aranahadem?	efan	ewan	aouamghar	
they said themselves,	how	shall we do?	they find	one	of old man	

isseulasen, ennanas, amek? enniassen, ashou erkeb?
he spoke to them, they say to him, how? he says to them, what rides?

ennanas, dha-oudeou, inannou seen ibrahash adh-seen el-bizan.
they say to him, a horse, besides two pointers and two falcons.

Enniassen: awethes setsa el-khaleth adh-seen thibrahash
He says to them: take to him six women and two pointer bitches

adh-seen el-bizan dha seeneth thagmareen. Azek annetan
and two falcons (female) and two mares. The morrow the other

khademan akenni; mioutan, netsa iwouad, azwouran. El-khaleth
they do so; they arrive, he arrives, go before. The women

akenni edtizra erra adahnis ghoor-sent; ibrahash oozlan
when he saw them moved heart his towards them; pointers run

ghoor-thibrahash, el bizan akenni, asadeou dra-genta; akenni izra
to the bitches, the falcons so, horse he also; when he saw

yarrash ghaf-thegamareth; azzinas, atfant, awouint.
jumped upon the mare; they surround him, take him, carry him off.

Ikka setsa ayam; had ennias, athnenogh; had ennias, asel;
He remained six days; one said, I will kill him; one said, not so;

ikrad ewan enniasan, ghot: adjmanas esgaran: essarghant.
rose one said, I will kill him: they collected him wood: they burn him.

Athfook.
Ended.

Free Translation.

Once upon a time, they say, there was a man travelling on a journey, when he came to a solitary place, where he saw smoke. He approached it, and found one man, accompanied by his horse, two falcons and three pointer dogs. This man rose in the morning, mounted his horse, took his pointers with him, and went to fight with the troops of a certain tribe. He alone contended with them till the evening, and then returned. The name of the tribe with which he fought, was Ifragatin. This he continued to do for some time; when at last the people of the tribe said, What shall we do? They resort to an old man, to ask his counsel. He asked them, How is the man mounted? They replied, Besides his horse, he has two falcons and three pointers. The old

man then said, Take with you to the battle six women, two pointer bitches, two female falcons, and two mares. On the morrow they followed the advice of the old man. When they arrived on the field of battle, they sent the six women in advance. When they were perceived by the enemy, the passion of love inflamed his heart, the pointers ran off after the bitches, the falcons flew to their females, and the horse rushed to a mare. The men of the tribe at this moment came up, surrounded and seized them. The solitary enemy remained a prisoner for six days, when some of the tribe advised his death, but others opposed it. At last one man rose up, and said, He shall be killed. Faggots were then piled around him, which they lighted, and burned him to death.